1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

United States National Museum for photographs of Chiricahua subjects and artifacts. 127

Over thirty Chiricahua Apache, representing all three bands, have contributed to the field notes which have gone into this volume. Of these, a number who assisted for prolonged periods deserve special mention: John Allard, Duncan Balachu, Alfred Chatto, David Fatty, Paul Gadelkon, Martin Kayitah, Samuel E. Kenoi, Arnold Kinjoni, Charles Martine, Daniel Nicholas, and Leon Perico. John Allard, Samuel E. Kenoi, and Daniel Nicholas acted as interpreters as well as informants, and their interest and help far exceeded the ordinary requirements of their task. 115 124

My final acknowledgment is to my wife, Catherine Opler, associate in the plan and in the labor, without whose help and faith and lovely presence nothing else would avail. 800

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CLAREMONT, CALIFORNIA
November 1940

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are held erect, an assistant shakes an animal-hoof rattle,[2] and the singer begins his first chant. These opening songs are known as "dwelling songs." The first song "is about all the four poles. It is about the black horse, the stallion, the four horses, because in this ceremony a horse is given on the last day." Much of the vocalization is meaningless refrain, for the substance of ritual songs and prayers is largely implicit. But the prayer portion can be translated:

> Killer of Enemies[3] and White Painted Woman have made them so,
> They have made the poles of the dwelling so,
> For long life stands the blue stallion.
>
> Here Killer of Enemies and White Painted Woman have made them so,
> They have made the poles of the dwelling so,
> For long life stands the yellow stallion.
>
> Here Killer of Enemies and White Painted Woman have made them so,
> They have made the poles of the dwelling so,
> For long life stands the black stallion.
>
> Here Killer of Enemies and White Painted Woman have made them so,
> They have made the poles of the dwelling so,
> For long life stands the white stallion.

From the structure to the south, where she is caring for her charge, the attendant cries out in reverent applause when the names of the supernaturals are mentioned. Throughout the rite, whenever reference is made in the songs to Killer of Enemies,

[2] From one informant, a Southern Chiricahua man, comes an assertion that a gourd rattle may be used in the girl's puberty rite in substitution for an animal-hoof rattle. He said: "A gourd rattle as well as the deer-hoof rattle can be used when the ceremonial tepee is being put up. This is the only time it is used; just the tepee singer has it. There are four small holes on each side of it. That is what makes the sound perfect. It has no design." All other informants state that only the animal-hoof rattle, made of four or more hoofs, usually tied to a length of wood, is used.

[3] For most of the Apache people of the Southwest, Killer of Enemies is the culture hero, and Child of the Water is a subordinate brother or companion. The Chiricahua have reversed the positions of these two; indeed, some Chiricahua have eliminated Killer of Enemies altogether and claim that the name is a synonym for Child of the Water. The older heritage persists, however, in the songs of the girl's puberty rite, which mention only Killer of Enemies. The Chiricahua simply accept these references as concerned with Child of the Water.

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756 778 [554] I never knew how many things my father did know. He said to me once, "I can't tell you. I'd like you to know it all, but some things I cannot tell. I could take you where I went in the cave, but you might not 'make' it." And he laughed.

The possibility of multiple powers leads to interesting ramifications. One shaman, after some reverses, may decide that two of his powers are hostile toward each other, and he may feel obliged to discontinue the use of one of them. Another may be assured that his power source and another "work well together" and so may attempt to secure a complementary rite. One informant felt, for instance, that "Wind and Thunder go together," and he organized his own ritual life in terms of this precept.

756 778 156 Personality differences and differences in interest are sharply evident. "Often men have more than one power. Some fellows have many; some just don't care about it at all. Several men may know the same thing, and one may know several things." Very nearly all adults are eager for supernatural guidance, but many see in their power merely a personal monitor or carry on ceremonies for the benefit of their immediate families only.

Some are suspected of having this power or that but refuse to give any satisfaction to their questioners. The power itself may have forbidden revelation of the connection or may have advised that the knowledge be withheld for a certain time. Consequently, curiosity about undeclared power is always rife. A newly worn feather or amulet arouses all kinds of speculation. A favorite device, when a person is suspected of ceremonial knowledge which he has not divulged, is to discuss the matter with him when his inhibitions are at low ebb. In a case of this kind "the man gave away the fact of his power while he was drunk, and the other got him to perform the ceremony for him."

756 [124] Sometimes, to help a friend or a relative, a person who thinks his rite might prove effective reluctantly "gives himself up." One man performed a snake ceremony before a selected group but asked them to say nothing about it. When I interviewed him, he pleaded profound ignorance of the snake rite. Since I could not very well confess that he had been betrayed to me, there was no way to elicit the desired data.

3:Opler E-5 (1931-1937)1946
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CHIRICAHUA APACHE MATERIAL RELATING TO SORCERY

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THE major anxieties of the Chiricahua Apache Indians of the Southwest relate to sickness and to sorcery. However, since much of the sickness is explained, directly or indirectly, in terms of the use of evil power (sorcery), the greatest consternation is caused by the likelihood of attacks through baneful supernatural means.

Chiricahua Apache do not like to discuss the topic of witchcraft. Some informants who were willing to talk about anything else, even the most intimate matters, simply refused to give information on this subject. There are a number of reasons for this. In the first place, to demonstrate too much knowledge of witchcraft places a person under suspicion of being a witch himself; too great a familiarity with the ways of those who "kill in secret" is considered a result of unhealthy interests or dubious practices. Also, an element of risk is involved. To speak freely about witches is to invite their attention and persecution, especially if the comments, as those of any decent Apache should be, are critical. Finally, the entire area of thought is so conducive to fear and so completely filled with unpleasant memories that the ordinary informant shrinks from exposing himself to the dreams and thoughts which are likely to follow such a discussion. Usually it is only when he is burning with indignation over some "evidence" of witchcraft or when he is in the midst of a feud with someone whom he is prepared to label a witch that the Chiricahua will express himself on this subject.

Thus the five accounts published here deal with an aspect of Chiricahua culture about which it is difficult to recover abundant material. They illustrate the Chiricahua Apache concept of the